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In the name of Allah,
most Gracious, most Merciful

The importance of developing patience

We are currently living in regime-shifting times. There are many challenges facing people from all walks of life. For Muslims, in addition to the daily struggles of life, we have the added pressure of dealing with the religious sentiments towards Muslims and Islam in general from certain corners of the wider world population, be they politicians, the media or ordinary communities around us.

During these challenging times, we see one very important quality in those who are pious. This quality will help us get through the challenges and setbacks that we face in life with perseverance that is strong and robust. This quality is patience (sabr).

In life, it does not matter where we are: we are constantly being tested by Allah (swt) with a lot of challenges and setbacks. Allah's tests are major. He tests each and every one of His creations, whether they are prophets or ordinary human beings.

In relation to this, Allah (swt) has mentioned in the Quran, "We shall certainly test you with fear and hunger, and loss of property, lives and crops. But give good news to those who are patient" (2:155).

It is clear that Allah (swt) is most able to test us, and He will

continue to do so. He will constantly test the level and value of our patience.

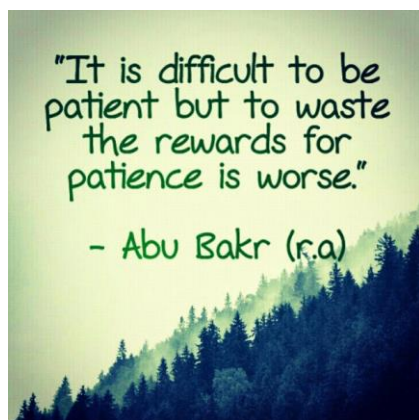
Have we ever asked ourselves what the true meaning of patience in Islam is? Patience, as defined by Imam Abu Hamid Al-Ghazali in his well-known book *Revival of the **Religious Sciences*** (*Ihya Ulumuddin*), is likened to a group of religiously influenced people fighting against another group which is influenced by emotions and desires.

In Islam, there are three types of patience:

1 Patience in handling challenges and Allah's tests

Let us look back at the history of our prophets and messengers sent by Allah (swt). From as early as the days of Adam (as) till the blessed days of our Prophet Muhammad (saw), they were strong and patient when being challenged and tested, and were steadfast throughout their lives.

During his glorious lifetime, Prophet Muhammad (saw) was often hungry. There were times when he even tied rocks across his stomach to alleviate the hunger pains.





2 Patience in obeying Allah's commands

In our daily lives, especially when performing our ibadats and rituals, we are taught to be patient and to be steadfast to Allah's orders. Umar bin Abdul Aziz (ra) once said, "The best kind of act is one that is forced upon oneself (to train our patience)".

The obedience of a Muslim towards Allah (swt) and his Messenger (saw) must be based on and backed by a strong character of patience. This is because without patience, it is hard for us to consistently perform all our religious obligations with complete sincerity.

In relation to being patient when performing our obligations to Allah (swt), a verse in the Quran states, "And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise" (52:48).

3 Patience in refraining from doing bad and unlawful acts which have been prohibited by Allah

In the context of trying to stay away from bad and illicit acts, our patience can really be tested. To refrain from doing things that attract Allah's wrath is especially hard.

Patience is also needed for us not to hurt others, especially our wives, children and parents.

Also, to refrain from saying anything bad about another person, to backstab, to condemn and criticise others, to talk about another person's weaknesses for no apparent reason. Patience is very much required to be part of ourselves, as a value and principle in our lives.

Without patience, some of us may have put ourselves in a very lowly position as Allah's slaves by becoming a slave to our own urges and desires. In relation to this, in the Quran, Allah (swt) quotes Queen Zulaikha in the time of Yusuf (as): "I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy. He is Most Forgiving, Most Merciful" (12:53).

Conclusion

As Muslims, we must be aware that to have patience is very important and respectful for all human beings. Humans cannot afford to fail to develop this precious characteristic.

Most importantly, for those of us who are trying to get through our rigorous lifestyles, there is a challenge for us to try to understand the true meaning of Islam. And there is also the challenge to present Islam as a religion that is a blessing to all of mankind. These challenges have to be faced with a great amount of patience as well as intelligence. If we are able to do so, insha Allah, our community will be one that is strong in its principles, and also one that can contribute positively to its religion and nation.

Together, let us raise our level of *taqwa* to Allah (swt) by doing everything that He has commanded us to do and to refrain from all that He has forbidden us from doing. Hopefully, by doing so, we will be able to get His blessings and His acceptance for all our actions during our short stay on earth. By making patience a part of our character, may we be able to succeed in this lifetime and in the Hereafter.



The rights of children

One of the purposes of getting married is to have children. Just as parents have rights over their children, so children also have rights over their parents. This article looks at some of the rights of children in Islam.

1. There are some rights that are due to children even before their birth. The first of these is to choose a righteous wife who will then become a righteous mother. The Prophet (saw) said, "A woman may be married for four reasons: her wealth, her lineage, her beauty and her moral character. Marry the one who has morals [is religiously committed] ..." (Bukhari). He also said, "Choose the right place for your nutfa [sperm] and get married to an equivalent partner" (Ibn Majah).
2. It is important to give a child a good name. Two of the most beloved of the names are Abdur-Rahman (servant of the merciful) and Abdullah (slave of Allah). Other good names include the names of the prophets, such as Muhammad (saw) and Ibrahim (as). The Messenger of Allah (saw) said, "Give your newborn the name of a prophet; and the most beloved of your names to Allah are Abdullah and Abdur-Rahman" (Muslim). The Messenger of Allah (saw) also said, "A child was born to me last night and I called him by the name of my father Ibrahim" (Muslim).
3. Once the child is born, it is recommended to recite the athan in the child's ear and give aqiqah (sacrifice), to take some of the baby's hair and to circumcise him. The Messenger of Allah (saw) said, "Every child is in pledge for his aqiqah which should be slaughtered for him on the seventh day, the child's head should be shaved and he should be given a name" (Abu Dawud).
4. Umar Ibn al-Khattab (ra) stressed some of these rights as well, when a man once came to him complaining of his son's disobedience. Umar called for the boy and asked him about his father's complaint, and his neglect of his duties towards his father. The boy replied, "Does the child not have rights over his father?" "Certainly," Umar replied. "What are they then?" the boy asked. "He should choose a mother with care, preferring the righteous woman. He should give his child a good name and teach him the Quran." "O caliph! My father did none of these." Umar turned to the father and said, "You have come to complain about the disobedience of your son. You have failed in your duty to him before he failed in his duty to you. You wronged him before he wronged you."





5. It is the parent's duty to ensure that the child is educated properly. This means to ensure sound religious, moral and ethical values as well as providing education that will suffice the child for their lifetime. The meaning of right and wrong, correct and incorrect, true and false must all be shown to the child as he/she is brought up.
 6. In the Quran, Allah (swt) says, "O ye who believe! Save yourselves and your families from a Fire" (66:6). The messenger of Allah (saw) also said, "Every one of your [people] is a guardian. And every one is responsible for whatever falls under his responsibility. A man is a guardian for his own family, and he is responsible for them; and the wife is a guardian in her marital house and will be responsible for this responsibility ..." (Bukhari).
 7. Children are given in trust to their parents. When the parents fulfil their responsibilities towards their children, they will be free of the consequences on the Day of Judgement.
 8. The Messenger of Allah (saw) said, "Teach the child to pray when he is seven years old, and reprove him severely if he does not pray when he is ten" (at-Tirmidhi).
 9. One of the most important rights of children is to be treated equally and fairly, not preferring the male over the female or the youngest over the oldest. This includes in the way we interact with them and also financial gifts that we give them. Favouring one over the other will create injustice and this will in turn create anger, hatred and dismay among the siblings. This right was referred to by the Prophet (saw): "Fear Allah and treat your children fairly" (Bukhari).
 10. The Prophet (saw) said, "Whoever is in charge of three girls, and educates and treats them well, they will be a shield for him against the Fire" (Bukhari).
 11. One could enter Paradise even with two daughters or two sisters, if one takes care of them for the sake of Allah (swt). The messenger of Allah (saw) said, "Whoever has three daughters, or three sisters, or two daughters, or two sisters, and keeps good company with them and fears Allah regarding them, then Paradise is for him" (At-Tirmidhi).
 12. Other rights include to encourage and motivate children to develop a strong personality, to ensure they are in good company (i.e. have friends with good religious and moral values), and the right for mutual respect between the parents and children.
- May Allah (swt) guide us to the straight path and help us fulfil our responsibilities towards our children in a rightful manner.

Equal ≠ the same ≠ similar

The focus of this article is three terms that are commonly confused: *equal*, *the same* and *similar*. They do not have the same meaning, but are often used interchangeably by some people, perhaps in order to mask the differences.

The difference between the first two can be illustrated by an example. In one hand, you have a \$10 note; in the other, five \$2 coins. Are they equal? Are they the same?

The two are clearly equal. That is, the concept of equal involves the notion of value or worth. Both a \$10 note and five \$2 coins are legal tender to the total value of \$20. If you go into a shop and buy something with a price tag of \$10, you can use either a \$10 note or five \$2 coins. So, a \$10 note and five \$2 coins are equal; they have the same value or worth.

However, they are also clearly not the same. A \$10 note is a piece of paper-like material (in fact, a kind of polymer for current New Zealand notes) weighing next-to-nothing in your wallet. In contrast, five \$2 coins are ten round pieces of metal (in fact, aluminium-bronze or plated steel for current New Zealand coins) weighing a bit in your pocket. They are physically very different.

While they are equal in value, they are physically different, and are appropriate in different contexts. If

you are sending some money to your nephew for his birthday, you would obviously put a \$10 note in the envelope along with his birthday card. The postal services are always reminding people not to put coins in envelopes. On the other hand, if you are putting money into a parking meter, a \$10 note is of no use; you have to put in coins.

In many contexts, the concept of equality can be expressed using the idea that one thing is "on a par" with another. The concept of par is most often encountered in relation to golf. If two golfers achieve par for a par-4 hole, that does not mean that they both hit the exact same four shots. Instead, it means that the ways they holed the ball, after four different hits of the ball, have the same value on the scorecard.

When couples get married and decide on the allocation of household chores, the concept of equality of value (or chore-ness) similarly comes into play. A new husband may therefore say to his wife, "If you are happy to cook for us, I am happy to do the washing up" or "If I am happy to do the washing, are you happy to do the ironing?" That is, there is some initial discussion about the value of the chores, and whether washing is equal in value and chore-ness to ironing. However, washing and ironing are obviously not the same activity.



10 = 6 + 4
equal

10 = 10
the same

Synonyms for *the same* include *identical*. One language problem in English is that the nouns coming from *the same* and *identical* (*sameness* and *identicalness*) are not commonly used words. Perhaps as a result, people seem to resort in everyday language to *equality* although, as we have shown above, it does not have the same meaning. So, when people talk about *wage equality* or *equal pay*, they usually actually mean wage sameness/identicalness, that is, men and women being paid the same.

Equality in Islam

The concept of equality (having the same value) is a common one in Islam. Both the Quran and the hadith contain many examples of things being compared and contrasted in order to show that they do not have equal value. This is often in connection with the Islamic concept of *shirk*, that is, comparing something or someone, and claiming that they are equal (partners) on a par with Allah (swt).

“There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).” (Quran 30:13)

“Then is one who was a believer like one who was defiantly disobedient? They are not equal.” (Quran 32:18)

“Not equal are the companions of the Fire and the companions of Paradise.” (Quran 59:20)

“Then they denied him and they killed it. So their Lord destroyed

them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!” (Quran 91:14)

Indeed, there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white over a black, nor a black over a white, except by *taqwa*. (The farewell sermon of Prophet Muhammad, saw) Arabs and non-Arabs, blacks and whites are clearly not the same, but regardless of this, they can attain equal *taqwa*.

Marriage “equality”

In 2013, MPs in New Zealand voted in favour of legalising homosexual “marriage”, thus giving it the same legal status as heterosexual marriage. The bill legalising this is known as the Marriage Equality Bill.

Is this equality, or is this sameness?

From the legal point of view, it is sameness. Homosexual “marriages” now have the same rights and responsibilities in New Zealand as heterosexual marriages.

From the biological point of view, it is certainly not sameness. As the previous article in this issue of *Rocket Science* began, “One of the purposes of getting married is to have children.” It is an inescapable fact that homosexual “marriages” involve either two male reproductive organs, or two female reproductive organs. Therefore, such “marriages” are, and will always be, incapable of producing joint children.

The elephant in the room of the Marriage Equality Bill is that any married couple, whether heterosexual or homosexual, now have the same legal entitlement to adopt children. However, the reasons for wanting to adopt are not the same. Heterosexual couples adopt usually because of a medical malfunction in the reproductive organs of one spouse. This often happens after a long period of distressing, unsuccessful fertility treatment. In contrast, homosexuals have to resort to adoption (or surrogate sperm, egg and/or womb donors) because they lack these required elements in the reproductive equation. No amount of fertility treatment could possibly help them.

To many commentators, this was the reason for opposition to the Marriage Equality (Sameness) Bill: children who have to be conceived by artificial means, and who are not brought up by their biological parents.

Scripture on homosexuality

Both the Bible and the Quran tell their readers that homosexuality is not accepted by God. Both contain the story of Lot (Lut, as) and Sodom and Gomorrah. Both also reinforce the message in other places:

“You shall not lie with a male as with a woman; it is an abomination.” (Leviticus 18: 22)

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.” (Romans 1:26-27)

“Do you approach males among the worlds and leave what your Lord has created for you as mates [ie women]? But you are a transgressing people.” (Quran 26:165-6)

“The Prophet cursed effeminate men; those men who are in the similitude (assume the manners of women) and those women who assume the manners of men ...” (Bukhari hadith)

Similar

The final term of the three is one that is often confused with *the same*, usually by non-native speakers of English. Again, the two do not have the same meaning and are not interchangeable.

Learners sometimes say or write things like “It is surprising that many pop stars have died at a similar age.” In fact, they mean that many famous pop stars (including Jimi Hendrix, Brian Jones (The Rolling Stones), Jim Morrison (The Doors), Janis Joplin, and Amy Winehouse, but in fact many other lesser-known musicians¹) have all died at the same age of 27. It is the same in the important respect of years, but not in the unimportant respect of days.

Dictionary definitions are surprisingly unhelpful for *same*:

"*Same*: identical, not different, resembling in every relevant respect, corresponding so closely as to be indistinguishable"

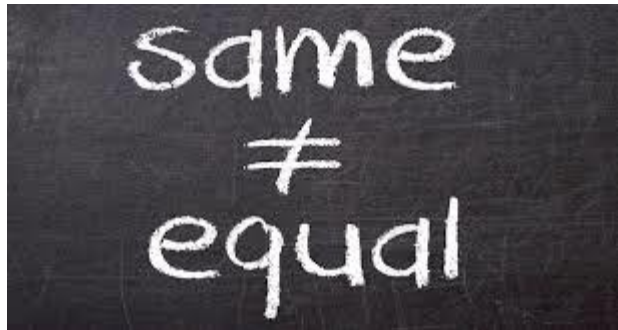
There seems to be little point in using the word *identical* in the definition of *same*; if a learner does not know the word *same*, it is unlikely they will know the less common word *identical*.

Similar is defined in ways that show its difference from *the same*: "showing resemblance in qualities, characteristics, or appearance; alike but not identical."

Conclusion

When you hear people using the term *equal*, ask yourself whether they in fact mean *the same*, ie identical in all relevant respects. Often that is the case. Then ask yourself whether the two things that are being compared, and referred to as *equal* or *the same*, are in fact the same, or whether there are inherent differences between them.

1 <http://ultimateclassicrock.com/jimi-hendrix-rockers-who-died-at-age-27-2/>



Poem: Ya Ummati

Ya Ummati
 He came to show you the way
 His message simple and clear
 For he was only a warner and a guide
 Sent by Allah most High

Ya Ummati
 Why do you not follow
 His way, the way inviting to goodness
 And to Jannah, gardens of eternal bliss?
 Why do you not heed his warnings
 Following instead the path that leads to destruction
 And Jahannum, to the blazing fire?

Ya Ummati
 Life is a test, a promised trial
 That you already know
 So why do you not heed the advice?

Ya Ummati
 Success is promised to those who believe in Allah
 And do good
 And to those who fulfil their obligations
 To Allah Almighty and to each other

Ya Ummati,
 You say life is hard
 But know that Allah will never leave your side
 Know that more than 1,400 years ago
 The Prophet begged for Jannah for you
 Even though he had never seen or met you

Ya Ummati, how can you deny
 The path of love and goodness?
 How hard have the hearts become that you laugh
 At the mistakes of your brother
 Instead of helping him?

Ya Ummati
 People have died for Islam
 So that you and I can enjoy the life we have

Ya Ummati, be thankful
 Ya Ummati, have hope
 And make dua
 The world is like an illusion
 And time is passing by
 Do not win the world at the cost of the Akhirah

Ya Ummati, Ya Ummati, Ya Ummati
 Strengthen one another
 Come back to Islam
 To the way of the Prophet (saw)
 Invite to goodness and shun evil
 Come back to Allah

Alcohol as a carcinogen

In the September 2016 issue of *Rocket Science*, research was reported that showed that alcohol is not only related to various forms of cancer, but may actually cause it. The cancer may be in various parts of the body: the oropharynx (the throat near the soft palate), larynx (the throat near the vocal cords), esophagus (the food passage), liver, colon, rectum and, in women, the breast.

Because it is high in calories, it may also lead to obesity with associated problems such as heart disease, type 2 diabetes, high blood pressure, stroke, osteoarthritis, sleep apnea, gallstones, and reproductive problems.

In an opinion piece in the New Zealand *Herald on Sunday*¹, Niki Bezzant, editor in chief of the *Healthy Food Guide*, comments on the fact that many people drink a lot of alcohol over the Christmas period. She writes the following noteworthy passage:

"... if we treated alcohol as we do other carcinogens, ... we'd have no more than two drinks a year."

"Alcohol is a Group 1 carcinogen, the same as tobacco and asbestos. I've said it before but I'll say it again: if we treated alcohol as we do other carcinogens, in terms of lowering our exposure to risk, we'd have no more than two drinks a year. That tends to make a room go quiet when I mention it in a talk."

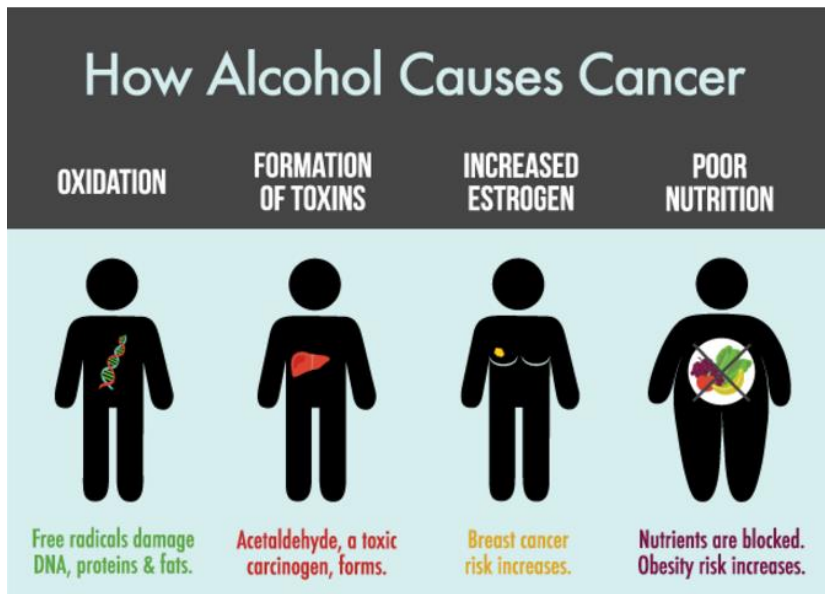
In short, alcohol is such a dangerous carcinogen that this expert concludes that two drinks per year are the limit.

This should come as no surprise to Muslims, although the extent of the danger (a maximum of two drinks per year) may be a surprise.

Allah (swt), who always knows best, says this in the Quran (and the same message is contained in other verses):

"O ye who believe! *Intoxicants* and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?" (5:90-1)

1 Niki Bezzant. Drink, be merry, and pay the price. *Herald on Sunday*, 27 November 2016. www.nzherald.co.nz/lifestyle/news/article.cfm?c_id=6&objectid=11755596



Mosque to be built in Athens

Despite having a Muslim population estimated at 200,000, Athens is the last remaining European capital without a mosque. It is now reported¹ that the government plans to build a 1 million euro (NZ\$1.48 m) mosque on the site of a 600 m² former navy warehouse in the Votanikos neighbourhood of western Athens.

Greece was under Ottoman rule for nearly four centuries until the early 1800s. This mosque will be the first state-funded one since then. Until now, Athens' Muslims have used more than 100 unofficial mosques scattered throughout the capital, most housed in basements or warehouses.

Many non-Muslim Athenians agree that a mosque must be built. "We're a democracy and there has to be freedom of religion," says Aggeliki Anagnostopoulou, 62, a retiree living near the site of the upcoming mosque. "Why should I be worried, anyway? Being a Muslim doesn't mean you're an extremist."

The plan has, however, predictably come under attack from far-right groups. One group occupied the warehouse for five months, until police arrested them in November, with the aim of creating a Greek-only homeless shelter and blocking the building of the mosque. Far-right groups have attacked dozens of makeshift mosques in Athens over the past five years, including one incident in which suspects locked dozens of worshippers inside a prayer hall and set it on fire. Golden Dawn, a far-right party with seats in parliament, held a

protest at the site of the future Athens mosque, nearly 3 km from the world heritage site of the Acropolis.

Disappointingly, opposition to this place of worship has also come from the Greek Orthodox Church. Archbishop Ieronymos, head of the Church, said, "In my opinion, it could be postponed until it's clarified on whether [Muslim refugees] have the right to stay in Greece. If they are just passers-by, why do we need it?" This is a red herring, as it ignores Greek Muslims and others living in the country.

Needless to say, Greece's Muslims are delighted. Naim Elghandour, 62, president of the Muslim Association of Greece, says, "It is important because it's going to be the first official mosque with an official imam. Until now, the imams have been volunteers and that was dangerous, but we have been lucky and nothing bad happened in Greece to upset the relationships between Christians and Muslims."

"We [the adults] are used to praying in the basements for our daily prayers, but I see the second and third generations aren't happy." He often takes his family abroad during the Muslim holidays to "pray in dignity". "The state considers us second-class citizens. Why should my children feel like that?"

1 Muslims in Athens prepare for the city's first mosque. Al-Jazeera, 25 November 2016.
www.aljazeera.com/indepth/features/2016/11/muslims-athens-prepare-city-mosque-161121094800354.html





Omar Suleiman

Voice of Islam

VOI delivers the message of Islam based on the teachings of the Noble Quran and the Sunnah (practices) of the Prophet Muhammad (saw).

VOI television is broadcast on:

- APNA TV (Freeview channel 36)(10.30 am Sun)
- Face TV (SKYTV channel 83) in New Zealand (11.30 am Sat & 9.00 am Sun)
- CTV in Christchurch (see TV guide for times)
- Southern Television (Freeview Channel 39) in Dunedin and Southland (see TV guide for times)
- Mai TV (Fiji Broadcasting Corporation) in Fiji (9.00 am Sun)
- Metro TV in Ghana, West Africa (see TV guide for times)

7 & 8 January

Quran 2: 255 Ayat Kursi.

Lecture: The responsibilities of the Muslim by Mohammad Cheppih.

Feature: Getting through hard times with patience by Nouman Ali Khan.

Documentary: Seeking the clear signs of God's existence part 1.

14 & 15 January

Quran 2: 255 Ayat Kursi.

Lecture: Journey to Allah by Yasmin Mogahed.

Documentary: Seeking the clear signs of God's existence part 2.

21 & 22 January

Quran 2: 255 Ayat Kursi.

Lecture: Controlling your ego and seeking God's pleasure by Omar Suleiman.

Documentary: Seeking the clear signs of God's existence part 3.

Feature: Be positive during hardship.

28 & 29 January

Quran 2: 255 Ayat Kursi.

Lecture: Respecting others by Tariq Ramadan.

My path to Islam by Kurt Wallace.

Watch VOI online, or order a free copy of the Quran: www.voitv.org

Auckland prayer timetable for January 2017

(from www.islamicfinder.org. For other cities in New Zealand, see www.fianz.co.nz).

Date	Fajr	Sunrise	Dhuhr	Asr 1	Asr 2	Maghrib	Isha
1	4:15	6:05	1:25	5:17	6:31	8:44	10:28
2	4:16	6:06	1:26	5:17	6:31	8:44	10:28
3	4:17	6:06	1:26	5:18	6:32	8:44	10:27
4	4:18	6:07	1:26	5:18	6:32	8:45	10:27
5	4:19	6:08	1:27	5:18	6:32	8:45	10:27
6	4:21	6:09	1:27	5:19	6:32	8:45	10:27
7	4:22	6:10	1:28	5:19	6:33	8:44	10:26
8	4:23	6:11	1:28	5:20	6:33	8:44	10:26
9	4:24	6:12	1:29	5:20	6:33	8:44	10:26
10	4:26	6:13	1:29	5:20	6:33	8:44	10:25
11	4:27	6:14	1:29	5:21	6:33	8:44	10:25
12	4:28	6:15	1:30	5:21	6:33	8:44	10:24
13	4:30	6:16	1:30	5:21	6:33	8:44	10:24
14	4:31	6:17	1:31	5:21	6:33	8:43	10:23
15	4:32	6:18	1:31	5:22	6:33	8:43	10:22
16	4:34	6:19	1:31	5:22	6:33	8:43	10:22
17	4:35	6:20	1:32	5:22	6:33	8:42	10:21
18	4:37	6:21	1:32	5:22	6:33	8:42	10:20
19	4:38	6:22	1:32	5:23	6:33	8:41	10:19
20	4:40	6:23	1:33	5:23	6:33	8:41	10:19
21	4:41	6:24	1:33	5:23	6:33	8:40	10:18
22	4:43	6:25	1:33	5:23	6:33	8:40	10:17
23	4:44	6:26	1:33	5:23	6:33	8:39	10:16
24	4:46	6:27	1:34	5:23	6:32	8:39	10:15
25	4:47	6:28	1:34	5:23	6:32	8:38	10:14
26	4:49	6:29	1:34	5:23	6:32	8:37	10:13
27	4:50	6:30	1:34	5:23	6:32	8:37	10:12
28	4:52	6:32	1:35	5:23	6:31	8:36	10:11
29	4:53	6:33	1:35	5:23	6:31	8:35	10:09
30	4:55	6:34	1:35	5:23	6:31	8:34	10:08
31	4:57	6:35	1:35	5:23	6:30	8:34	10:07

Asr 1: Maliki, Shafii and Hanbali schools (single shadow length)

Asr 2: Hanafi school (double shadow length)

The Prophet (saw) used to stand (in the prayer) or pray until both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "Should I not be a thankful slave?" (hadith)

Credits

Rocket Science is a monthly newsletter produced by the Mount Albert Islamic Trust.

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Why attend Rocket Park jumuah?

Prayers are held at the **Senior Citizens' Association building, Rocket Park, New North Road, Mount Albert.**

- ✓ Central location
- ✓ Plenty of free parking
- ✓ Facilities for ladies
- ✓ Heating and air-conditioning
- ✓ Bayan (religious talk) before jumuah prayers
- ✓ All bayans and khutbahs in English

NB We are only open for Friday prayers – not for the five daily prayers.

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SwT, saw, as, ra

SwT: subhanahu wa ta'ala "Glory to Him, the Exalted" (when mentioning Allah)

saw: salallahu alaihi wassalam "May the blessings and peace of Allah be upon him" (when mentioning Muhammad)

as: alaihis salam "Peace be on him" (when mentioning other prophets)

ra: radi allahu anhu/ha/hum "May Allah be pleased with him/her/them" (when mentioning members of Muhammad's family, companions, etc)